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Malaysia Message

SINGAPORE.
NOVEMBER 1937.
VOLUME 47.
No 11.

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PERSONALS

BISHOP EDWIN F. LEE, D.D. returned to Singapore from Manila by the Pres. Hayes, Wednesday, October 20th.

The REV. and MRS. R. ASHFORD, missionaries of the United Church of Canada, with their three boys, Ray, Ian and Glen, spent two days in Singapore on their way to their field in India. After four years absence in Canada, the Ashfords are now returning to their old station at Dhar, Central Provinces, India.

The REV. and MRS. DOUGLAS P. COOLE with their two boys Tommy and Andrew, sailed from Singapore for furlough in America on the S.S. Ranchi, October 22nd. The Cooles' address in America will be Moundville, Mo.

MRS. C. D. PATTERSON, after serious illness from typhoid in Penang, is now convalescing at The Knoll, Brastagi. She expects to return to her family at Bukit Mertajam the first week in November.

PROF. W. M. GILBERT, professor of Rural Church and Home Missions, Drew University, with wife and daughter, will be arriving in Singapore, November 18th. The Gilberts plan to spend a few weeks visiting our mission stations, en route to Siam and Sumatra. As Dr. Gilbert is also ex-Governor of the 36th District, Rotary International, he expects to make contacts with the various Rotary Clubs.

MR. and MRS. LUTHER BADLEY and daughter Irene spent a few days in Singapore the middle of October visiting mission friends, on their way home to America from India. Mr. Badley is one of the representatives of the Firestone Rubber Company, in India.

The REV. FRANK ERISON and MR. FRED G. GARNETT, first-term missionaries of the Wesleyan Methodist Church of England, travelling by the Blue Funnel Line's s.s. "Calchus," spent three days, October 20 to 22, in Singapore en route to China. Mr. Erison is appointed to work in South China District and Mr. Garnett to Wenchow District. Until conditions are more favourable than at present for proceeding to their posts they will take up language study in Hongkong.

MRS. LUM MUN YOKE, the widow of the late Dr. Lum Mun Yoke who met a very sad death by accident in 1934, has given a Memorial Library to the Methodist Boys' School. The first instalment of $300/- has been paid. The Library is to be a reference Library for the Secondary Classes. It will be formally opened by Mrs. Lum Mun Yoke at the Prize Giving Day in December.

The REV. ERNEST L. ACKLEY, PH.D., and MRS. ACKLEY, missionaries of the American Northern Baptist Convention, visited the Methodist Mission, Singapore, October 27 and 28 en route via Europe to the United States on regular furlough.

Dr. Ackley is a professor in the Central Philippine College, and the Theological Seminary in Iloilo, Panay. Prior to his taking up work in the Philippines, he was General Secretary of the Student Volunteer Movement of America.

A TEACHER TRAINING CLASS of 8 weeks duration is being conducted in Kuala Lumpur. The class is made up of 45 Christian teachers and workers of the Day Schools and Sunday Schools. The study is "The Message of Jesus" by Harvie Branscomb. The leader is the Rev. Preston L. Peach.

A very successful LADIES AID DINNER was held by the Ladies of Wesley Church, Kuala Lumpur on October 8th. Plates were laid for 100. A very enjoyable evening was spent at this very popular annual event.

The KINDERGARTEN which was at the METHODIST GIRLS' SCHOOL, Kuala Lumpur is now enjoying a new home at Country Side—the Home of the Methodist Girls' Boarding School. There are 40 in the class.

The REV. D. SAMUEL a very talented Tamil Evangelist has just completed successful meetings in Sentul, Kuala Lumpur and Klang.

The REV. M. DODSWORTH conducted a series of meetings in Klang. The community was greatly uplifted.

The new CHINESE PARSONAGE in Klang is now completed and occupied by the pastor Rev. Lim Keng Leong. The plans for the Tamil Parsonage are being made and progress is being made in raising funds and in securing a very fine site.

DR. and MRS. G. H. OORLOFF are spending six months holiday in England. MR. and MRS. COORAY are enjoying three months leave in Ceylon. All are members of Wesley Church, Kuala Lumpur.

MR. and MRS. T. K. CHEONG and family are now in Kuala Lumpur. Mr. Cheong is on the staff of the Methodist Boys' School.

The METHODIST BOYS' SCHOOL has received another $6000/- ENDOWED SCHOLARSHIP. Mr. Chew Kam Chuan the donor has awarded this in honour of his mother Madam Choong Chow Kwai. The other $6000/- Scholarship of Mr. Kam Chuan is in honour of his father Chew Win Sen. This makes a total of $36,000/- in Endowed Scholarships for the Methodist Boys' School. All have been given by Chinese gentlemen during the last 10 years.

The REV. PAUL SCHMUCKER has been appointed Headmaster of the Anglo-Chinese School, Sitiawan to succeed the Rev. Douglas Coole who went on leave October 21st. On account of Mrs. Schmucker's health Mr. Schmucker will be attached to the Staff of the Methodist Boys' School until the end of this year. The Schmuckers are living with the Rev. and Mrs. Peach. Mr. Eugene McGraw from Kuala Lumpur will be acting Headmaster in Sitiawan until Mr. Schmucker takes up his post.

A very impressive MEMORIAL SERVICE was held at the Kuala Lumpur Methodist Tamil Church on Sunday, October 3rd in memory of the LATE REV. J. A. SUPRAMANIAM. The following Elders took part in the service:— S. S. Pakianathan, Abel Eklund, J. V. Ayadorai, Edward Isaacs, J. S. Arthur, Preston L. Peach. Mr. B. T. S. Naysadorai also spoke on behalf of the congregation. On October 10th the Rev. Preston L. Peach unveiled a tablet in the Church with the words engraved:—

Dedicated to the Glory of God
and
In memory of
Rev. James Arumugam Supramaniam
Teacher—Pastor—Superintendent
Methodist Church Malaya
Minister of this Church for over
10 years
Born 17th September—1880
in Jaffna
Died 7th July—1937
in Kuala Lumpur
Faithful unto Death
Erected by the Members and Friends of the Methodist Episcopal Church, Kuala Lumpur.

K.L.C.E.L's. Camp at Port Dickson

The Kuala Lumpur Chinese Epworth Leaugue had a most enjoyable three-day camp at Port Dickson in the first week of September. Over 35 Leaguers and their friends attended. Morning watches and sunset services were conducted and the following gave interesting and helpful talks: Messrs. Too Hing Yip, Chin Tiam Siew, Tan Cheong Wan and Chew Kam Chong. Great merriment was created at the two camp-fires, when impromptu comical sketches, songs and solos were being rendered. Such hilarious and wholesome fun was had that every one present forgot all his family and worldly troubles for a few hours. A treasure-hunt was also successfully carried out and thoroughly enjoyed.

The group that attended the Camp was divided into five patrols, and these patrols shared equally the pleasure of cooking for the whole group under the guidance of the Chief Cook, Mr. Lim Beng Swee. A short thanksgiving service was held before the camp broke up.

TAN CHEONG WAN,
Hon. Secretary.

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

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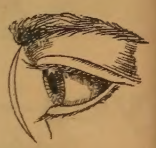

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The Malaysia Message

vember, 1937.) Official Organ of the Methodist Episcopal Church, Malaysia (Vol. 47. No. 11

THE CONFERENCE IN OXFORD AND EDINBURGH

BY BISHOP EDWIN F. LEE

The Christian people throughout the world should e careful study to the reports which give the con- sions of the interdenominational conferences held Oxford and Edinburgh during mid-summer 1937. presentatives of practically all Christian churches, cept the Roman Catholic, coming from forty-five ntries throughout the world spent a fortnight at ch of these conferences in earnest and intelligent dy of the function of the church as the interpreter the Christian faith in the present-day world.

The Oxford Conference concerned itself primarily th the subject "Life and Work" or "The Church, mmunity and State". This subject was necessarily ncerned with the Christian group in action in its tempt to help solve the problems of the present day d also to provide a programme for a social, poli- cal and cultural basis for union. The conference Edinburgh, which convened a week later gave its tention to the subject "Faith and Order". It was ncerned with the spiritual and religious basis for a ited Christian church.

This was not the first effort on the part of world otestants to unite. In 1927 under the inspiration the late Bishop Charles H. Brent of the Episcopal urch (U.S.A.) such a Conference actually took ace in Lausanne, Switzerland. It may now be vealed that as it was anticipated with fears of tility, so in retrospect it was viewed with discouraged arts because of the evident lack of harmony which emed fundamental. No great optimism prevailed th the decision to try it again—even a safe ten ars later. In 1925 a smaller group of Churchmen, l by the late Archbishop Soderblom of Sweden, met Stockholm to discuss church unity from a different gle. Feeling the hopelessness of attempting union rough discussion of faith and order—the sacraments d ministry—with such divergent groups ranging all e way from the Greek Orthodox Church to the ciety of Friends (Quakers); they decided to ap- oach the subject through the life and work of the urches. This was emphasized because activities do t require as a basis, the same doctrinal beliefs.

The Oxford meeting last July while agreeing al- ost unanimously on a remarkable statement to the urches, emphasizing our advance on such subjects "Race and Nations", "War and Peace", "Church d State", "Church and Education", "Church and onomics" concluded that "our unity in Christ is not an aspiration; it is an experienced fact". That the life and work of the Church could not be separated from its faith and order was a decision which gave those delegates going over to Edinburgh an ideal preparation or background.

Many Christian people will fail to appreciate the importance of a review of the theological position of the Christian church. It is of great importance that delegates representing divergent theological views should meet for a common discussion of the understanding of the church at large concerning the interpretation of the Christian message, the concept of the fatherhood of God, and the Christian message as it relates itself not only to the social order, but also to the hopes, aspirations and salvation of individual human souls. This was the emphasis at Edinburgh. Added to this was a careful discussion of the position of the ministry in the church with special reference to function of the priest as compared with that of the Christian minister. The discussions reveal that there is greater unanimity of interpretation than is generally recognized and that different words and phrases, when carefully sifted, often mean very much the same thing.

Out of these conferences has come the plan for a *"WORLD COUNCIL OF CHRISTIAN CHURCHES"*. A committee will carry forward the work of these two conferences and will set up such a council with about two hundred delegates represent- ing the Christian churches throughout the world, except the Roman Catholic church. This Council is to meet, as planned at present, once in five years with a sub-committee to meet annually. Such a pro- gramme indicates a forward step and if those especial- ly concerned will not attempt too much haste, much good will be accomplished. It does not mean a uni- fied church, organically speaking, in the immediate future, but it does mean an emphasis upon a unity of spirit and of purpose. It is impossible to have organic unity without a commensurate unity of spirit and of purpose. When organic unity can be secured with a general unity of spirit and purpose, humanity will have achieved a very advanced goal.

I am personally very much interested that all pastors, missionaries and representative laymen throughout our churches in this Singapore-Manila

(Continued on page 7)

The Malaysia Message

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Publishers:
THE METHODIST MISSION, SINGAPORE, S.S.

Annual Subscription Rates:

Straits Settlements	$1.00	United States	$1.00 U.S.
British Isles	2s. 6d.	Dutch East Indies	f1
India and Burma	Rs. 1-14-0		

Subscriptions payable in advance.

Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.

Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

A LITERACY CAMPAIGN FOR MALAYA

Dr. Laubach's Key Method of Teaching Illiterates to Read is one that should interest every missionary, every educationalist, every pastor, every social worker and in fact, every one interested in human welfare. Do we realise that over half of the male population and over three-fourths of the female population of Malaya is illiterate? In other words, do we realise that five out of every eight people in Malaya are unable to "read or to write a letter in their own language?" In some parts of Malaya, that is, in the jungle and backward districts, over ninety per cent of the people are illiterate. Of the Sakai or aboriginal population one can say that these groups are almost one hundred per cent illiterate.

After two weeks in the jungle, experimenting with Dr. Laubach's method of teaching illiterates to read, the Editor has returned to Singapore enthusiastic about the possibilities of organising a grand literacy campaign for Malaya. It was with amazement and joy that we discovered that jungle Sakais who had never before seen a school or a book, could be taught to read with facility within four or five days. All the Sakais of the settlement where for six days we opened a school are now convinced that they can learn to read and to write. If this method has been demonstrated as practical for the Sakais, how much more easily can it be used for the other races of Malaya?

Although the teaching of illiterates may not be the greatest need of Malaya, no one can doubt that the ability to read and write is the birth-right of every child born in this twentieth century. We do not need to be reminded that with illiteracy goes superstition, ignorance, poverty and disease. When a person l to read and to write, he acquires a new digni his own eyes and in the sight of his fellow-me man who is literate has opened to him the wor books, which lift him to a new plane of thoug action. Education, however elementary it ma helps him to banish his fears and to overcom handicaps which Nature has thrown in his wa is hard to see how the Gospel can find very dee in a people or a community totally illiterate. A ate community, as well as a literate person, offe open door to the gospel message.

Wherever Christianity in its true form has it has always opened the mind as well as red the heart. Christian schools are the indispe auxiliary of every mission programme. Howeve schools, English, Chinese and Malay, are reachin a small percentage of the population. When w member the adults as well as the youth, the gi well as the boys, and the women as well as the we can readily visualise what a need there is large-scale literacy campaign in Malaya. The book, lighted by the torch of learning, shou within the reach of everyone, rich and poor, and old, male and female, coolie and taukay, th who lives in the darkest depths of the jungle a as the one who lives in town or city.

Dr. Laubach's Method of Teaching Illitera really "Good News" to all the illiterates of M It will come as the gift of sight to the blind. as a Church and as a Mission co-operate with agencies to initiate a country-wide literacy cam as a project in Christian service. The goal campaign should be to teach every one in your in your church and in your community to rea to write. As you extend your efforts to teac children of the poor to read, you will find no g joy in life than the experience of helping "s little one" to learn to read. The eagerness with these underprivileged learn to read is one of the encouraging as well as one of the most pathetic a of human nature.

Dr. Laubach has said that "the problem millions of illiterates still remaining on this is so vast, and the countries which need help backward, that nothing short of a powerful literacy organization will meet the need. We are ing for the ages." International Review of Mis April, 1936.

For the information of our readers, and for who may be interested in the possibilities of literacy campaign, we would like to say that Re Lessons, according to Dr. Laubach's method, ha ready been developed in the following languages

pertain to Malaya: Malay, Tamil, Marathi, Hindi, Telugu, Urdu (in Arabic character) and Arabic. Reading Charts for the Indian languages may be obtained from the Christian Literature Society of Madras. The Malacca missionaries have been using and improving the lessons developed by Dr. Laubach for use among the Malays.

DICTATORS

The following is copied from I Samuel the 8th chapter with the word "dictator" substituted for the word "king" whenever it appears. How up-to-date our Bible is!

7th verse: And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

10th verse: And Samuel told all the words of the Lord unto the people that asked of him a dictator.

11th verse: And he said, This will be the manner of the dictator that shall reign over you. He will take your sons and appoint them for himself, for his chariots, and to be horsemen; and some shall run before his chariots.

12th verse: And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13th verse: And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14th verse: And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15th verse: And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16th verse: And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17th verse: He will take the tenth of your sheep; and ye shall be his servants.

18th verse: And ye shall cry out in that day because of your dictator which ye shall have chosen you; and the Lord will not hear you in that day.

19th verse: Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a dictator over us.

(*Continued from page 5*)

area may give much study and thought to the reports of these conferences. The Editor of the Malaysia Message is publishing in this issue the report of the Methodist Delegates to the "World Conference on Faith and Order". Further attention will be given to these reports in the next issue. Readers are urged to keep these pages for further reference. It is hoped that we may plan ample time for a study of the conclusions of these conferences at all of our Annual Conference sessions and that we may discuss carefully and prayerfully, ways and means whereby we of the Christian Church in southeastern Asia may share in the contribution toward bringing to pass the ideals and the objectives of these remarkable pronouncements from Oxford and Edinburgh.

HOOVER MEMORIAL DEDICATED IN BORNEO

As a memorial to James M. Hoover, who devoted his life to the people of Sarawak, a lovely stained glass window has been installed in the Methodist Church in Sibu—the church which Mr. Hoover himself planned and built. A beautiful service of dedication was held on June 20th, at the time of the Annual Summer School when all the pastors were in Sibu. Bishop Edwin F. Lee conducted the service and after unveiling the window gave an appreciation of the life of James M. Hoover, the man whose name in Methodist circles had become synonymous with Sarawak.

The Hon. the Resident of Sarawak and many government officials, as well as the entire European community of Sibu and environs, attended the service. A great crowd of Chinese who knew and loved "Jim" Hoover filled the large Masland Memorial Church to capacity.

The window, which is a reproduction of Hofmann's "Christ in Gethsemane" is placed behind the pulpit, so that all who enter the church must see it and feel its beauty. In the front of the church over the entrance is another window, showing Christ blessing little children, which was given to Mr. Hoover by a friend in America. It was because of his great love of this window that his friends and co-workers decided that a companion window would be most appropriate as his memorial. Even as Brother Hoover's life was a blessing to thousands in Borneo this window will be a benediction to all who enter that Sibu Church.

The cover design of this number of the Malaysia Message is a reproduction of the Hoover Memorial Window.

REPORT OF THE DELEGATES OF THE METHODIST EPISCOPAL CHURCH

to the World Conference on Faith and Order at Edinburgh, Scotland

August 3rd to 18th 1937

The World Conference on Life and Work held in Oxford, England, in July, and the World Conference on Faith and Order, had a distinctly favourable reaction on each other. There was full co-ordination between the two Committees on arrangements and many of the members of each Conference attended the sessions of both, some of them as delegates of both. Two events in London in the period between the two Conferences served to increase the unity of spirit between them and to deepen the expectation of good results in the Conference at Edinburgh. They were: a reception to the Delegates of both Conferences by the Archbishop of Canterbury at Lambeth Palace Gardens, and a great service in St. Paul's Cathedral when the Archbishop of Canterbury preached on Church Unity, several non-conformist ministers assisting in the service.

The Conference convened in the historic Assembly Hall of the Presbyterian Church of Scotland, the room where the World Missionary Conference of 1910 was held. It was here, at that time, that the vision of a World Conference on Faith and Order came to Bishop Brent. There were four hundred and fourteen delegates present from one hundred and twenty-two different Chistian Communions and forty-three different countries. The Conference was the result of a growing conviction that Christ wills the Unity of His Church and the delegates prayerfully studied and discussed the causes that keep Christian Communions apart, and the things that unite them in Christian fellowship.

The Continuation Committee had prepared for the Conference in a very thorough and systematic way. The subjects for study had been by very able scholars representing all phases of thought. The results of these studies were given to the members of the Conference in advance.

The opening sessions of the Conference were very impressive. The sermon by the Chairman, the Archbishop of York, was deeply spiritual and broadly catholic and tolerant and the atmosphere of the Conference was responsive. Throughout the Conference there was a widespread conviction that much progress had been made since the first Conference at Lausanne ten years ago and that there was a deeper sense of unity at Edinburgh.

After the opening sessions the Conference was divided into four sections.

To Section I was assigned the study of the Subject, "The Grace of our Lord Jesus Christ."

To Section II: "The Church of Christ and the Word of God."

To Section III: "The Church of Christ—T Ministry and the Sacraments."

And to Section IV: "The Church's Unity in L and Work."

To a Special Committee associated with secti IV was assigned the topic, "The Communion of Saint Another Special Committee of thirty-five had be appointed by the Continuation Committee of bo Conferences, "Life and Work" and "Faith and Orde to study the possibility of a closer co-ordination of t work of the two Conferences and other Ecumeni movements and perhaps provide for a World Coun of the Christian Communions of all lands. Th report was referred to a Special Committee. The fo sections of the Conference held several sessions a d for a week and with the help of the preliminary stu given to the subjects assigned were able to prepa able reports. These reports were all marked by gr depth, breadth and tolerance. After the sections h completed their work the reports were taken up pa graph by paragraph in the full Conference for amen ment or change and were then referred to a Spec Drafting Committee which incorporated the amen ments suggested, consolidated the reports of the fo sections and that of the Special Committee on "T Communion of Saints" and presented a unified repo which was adopted by the Conference.

The Special Committee to which were referred t suggestions of the Committee of thirty-five present a report which was adopted. It provided for t appointment of a Committee of seven to co-opera with a like Committee from the Conference on L and Work to see if it were possible to co-ordinate th work with the work of similar movements in Ecumenical World Conference. The report was ca ful to safeguard the authority of the Churches and assure their full consent and co-operation in whatev plans were adopted. It was careful also to secure t interests of the movements now at work. It w suggested that regional and National Councils organized as intermediary between the Churches a the World Council.

The Conference made some very practical su gestions to the Churches for the promotion of t Spirit of Unity.

1. That every Communion should appoint commission on Christian Unity.

2. That a great educational programme shou be carried out in all the Churches through the Chur papers, Church Schools, Theological Seminaries a other agencies.

3. That co-operation in the various branches of Christian work, especially evangelism, be encouraged and developed. The Preaching Missions of the Federal Council of Churches was especially commended.

4. That every encouragement be given to the negotiations now being carried on in various countries looking towards the union of Churches and that conversations on the same subject be inaugurated in promising fields.

The spirit of the Conference was kindly, tolerant and deeply spiritual. There was an eagerness to understand the differing points of view and to remove misunderstanding. There was an increasing faith in the ultimate union of the Churches of Christ. The keynote of the Conference was always, "Christ Wills Unity", not a narrow organization that would force all branches of the Church into one narrow channel, but one that would give the largest liberty of non-essentials and would promote a deepening understanding of the essentials.

On the last day of the Conference the following statement was unanimously adopted which fully reveals the spirit of the Conference.

Affirmation of Unity

"The Second World Conference on Faith and Order held in Edinburgh in August 1937 brought together four hundred and fourteen delegates from one hundred and twenty-two Christian communions in forty-three different countries. The delegates assembled to discuss together the causes that keep Christian communions apart, and the things that unite them in Christian fellowship. The Conference unanimously approved the following statement:

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

"Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

"We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstanding removed, and real if limited, progress has been made towards our goal of a common mind.

"In this Conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

"We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

"We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

"We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and goodwill. We call upon our fellow-Christians of all communions to practice such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

"We desire also to declare to all men everywhere, our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory for ever".

Francis J. McConnell	Edmund D. Soper
Charles W. Flint	James A. James
Raymond J. Wade	Albert C. Knudson
B. Bromley Oxnam	Harris F. Rall
John R. Mott	C. J. McCombe
J. S. Ladd Thomas	Walter Aitken
	Robert Bagnell

USEFUL MEMORIALS

Hobart B. Amstutz
(Pastor of Wesley Church, Singapore)

We Methodists in Malaya have inherited from the Church of England the marble and bronze memorial tablet custom by which to remember our illustrious dead. In our churches throughout the Peninsula we see such tablets, most of them marble, on our church walls. Some of them are well made and beautifully executed, with the wording in good taste. Others are very poorly cut and lettered, and the words not happily chosen. The Wesley Church in Singapore has no less than six tablets; but when the last one was installed in 1927 the Quarterly Conference unanimously passed a motion that they would never install any others. However, in our other churches such tablets are still being bought and placed in the walls of the sanctuaries.

Coming from a different background I have never felt that these tablets really served much good beyond helping in a visual way to perpetuate the memory of people who have passed away. In the case of some of the tablets in my church there is no one at present in the congregation who knows for whom they were inscribed and made. These questions have always arisen in my mind when I see such tablets: what real good do they serve; do such tablets add to the interior beauty of a church; are they after all really memo rials when they serve no end, not even such as gravestone does? Can we not find some better way t remember those who have passed on, and those whos labour in the church and amongst us we wish t honour?

Wesley Church, Singapore, has in the fast fou years found a newer and we think better way to re member our loved and cherished ones who have pas ed on. In 1934, in a beautiful service of worshi eight lovely bronze light fixtures, which exactly matc the church architecture, were dedicated to the memor of loved ones, and three other lamps were dedicate to living friends as a token of our sincere appre ciation for their services to the church. An artist the drew a sketch of the church sanctuary and thes memorial light fixtures and inscribed each with th name it stands for. This is suitably framed an fastened to the wall by the main entrance so that a who leave the church may see it.

Again this year a similar memorial service wa held to dedicate the new furnishings shown in th picture of the Wesley Church Chancel. Two mo

nt fixtures have been added, one in the name of a parted brother and the other in appreciation of one o is still faithfully serving the church; the communion rail was given in memory of Mrs. O. C. alley who passed away last year; the pulpit by a sband and wife in memory of a mother; the lectern a son in memory of his father; the communion le by an aunt in memory of a little nephew who s named Wesley; a pulpit chair by a widow in mory of her husband. Each of these memorials a small chromium plate in black and white giving name of the one to be remembered and by whom was given, but so placed as not to be conspicuous. ch of these memorials serves two ends—first to remember some one and secondly to serve in the sanctry as a means to the worship of God. Each of se memorials cost quite a sum of money but it is ney wisely invested and to a good purpose. Tablets expensive too and serve but one end, and one t cannot in any way be said to aid in the worship a congregation when it meets in its sanctuary. Is s newer way not a better one?

Over in Sibu, Borneo, last June Bishop Lee dedied the beautiful window to the memory of our e brother, James M. Hoover. It is a copy in glass "Christ in Gethsemane," the famous painting by fmann. Every time that congregation meets to rship it will see that picture of Christ and be lifted nobler worship. Surely our late brother would wish hing better to perpetuate his memory than such a morial which can truly be said to be to the glory God. Is this newer way not a better one? It is idly becoming the custom in some places to do ay with elaborate and expensive gravestones and substitute a simple marker with name and date, thus keeping the grave site in harmony with the whole cemetery which is laid out as a lovely park. Then to serve as the real memorial the family will select some useful furnishing to be placed in the church where the loved one had worshipped. Drive by Bidadari Cemetery in Singapore or any European cemetery and ask yourself if the indiscriminate and heterogeneous mixture of every imaginable type of gravestone serves to make it a fit resting place in which to bury our dead. Simple markers flush with the ground allowing for landscaping and gardening would transform that cemetery into a truly sacred spot in which to place at rest the remains of our loved ones. And if the money that has been there expended on really useless memorials could have been given to furnish our Singapore church sanctuaries with chancels, pulpits, pews, light fixtures, choir stalls, carved raredoses and altars, communion tables and suitable velvet and linen coverings, stained glass windows and organs, we could have the finest church buildings in the world. Would this not be a better way?

I wish to appeal to the pastors and laymen in our churches throughout Malaya seriously to consider the suggestions in this article. There is not a single one of our church sanctuaries that cannot be made more beautiful. If pastors and laymen will work together and ask the advice of architects or those skilled in church furnishing, suggestions for memorials of many kinds can be found. Let us lead the way among the churches of Malaya in making our sanctuaries real houses of worship and do so by a good use of memorials of many kinds, each one expressing a double end: the commemoration of some individual and serving as a means to worship.

VELAND SEMINARY—AN OPPORTUNITY AND A CHALLENGE

With the close of the present school term, four ung women of Malaya, the Misses Ho Lek Cheng, n Ah Eng, Shih Hua Nan, and Wong Tet Yin will ish their three years' course of prescribed study l will be eligible for Eveland Seminary diplomas.

Their Seminary work has included such courses the following: Principles, Curriculum, and Superion of Religious Education; Psychology I and II; ciology; Religions of Mankind; Life and Teachings Jesus; Paul and his Epistles; Old Testament story and Prophecy; Hebrew Poetry and Wisdom erature; Ethics; A Study of China; Mandarin; amatization; Story-Telling; Public Speaking; rmnology; Appreciation of Music; Piano; Recreanal Leadership and Home-Making.

Home-Making comprises planning, preparing and ving meals; receiving and entertaining guests; also eral household management, including arrangement flowers, pictures, furniture and linens for atmosphere and beauty in the home. The girls plan and conduct chapel periods, vespers, and worship services not only at the Seminary but also at the schools and churches where they work. They go on specially conducted trips for study and investigation. They do practice teaching under guidance in Sunday Schools and Day Schools, sing in Church choirs and co-operate in carrying forward the Young People's programmes in various churches.

The life of an Eveland Seminary student is indeed rich, full of variety and well-balanced in theory and practice. The aim is to give an all-round preparation for service through the Home, School, Church and Constructive Community Agencies.

The young women of this year's graduating class will accept positions as follows, a Y.W.C.A. Worker; a Special Teacher and Supervisor of Religious Edu-

cation in a private school; a part-time teacher and office assistant with typewriting and stenographic qualifications, and a primary teacher capable of taking charge of School and Church music. In addition to these various forms of service for which salaries will be available, these capable young women will give much voluntary help in the schools, churches and homes of the communities where they will be located. It is hoped that before long, some of the more progressive churches in Malaya will find salaries for young women as special workers.

Now is the time of the year when the Eveland Seminary Committee receives and considers applications for admission to the new 1938 Class which will open after the Senior Cambridge results are known. A Senior Cambridge Certificate is one of the requirements for admission. Good health, a sincere purpose to remain in residence at the school through the three years of training, and recommendations from teachers, principals, pastors or others who know the candidates intimately, are further requirements. Since the accommodations at Eveland Seminary are limited, those who apply first, other things being equal, will be given preference.

Scholarships are available for young women who show definite interest and decided purpose in preparation for Christian service. The Committee suggests that letters of application should include, besides the ordinary information, a definite statement of purpose. Supplementary to this each girl may, if she wishes to do so, submit a paper on one of the following subjects:

1. "Why I Would Like to Be a Teacher of Religious Education."
2. "Why I Would Like to Be a Christian Social Service Worker."
3. "Why I Would Like to Know More about Christian Home and Community Life."

These letters, papers and requests for further infomation should be sent to The Principal, Eveland Seminary, 7 Mount Sophia, Singapore.

HAVE YOU THESE NUMBERS OF THE MALAYSIA MESSAGE?

The Jean Hamilton School Library has a file of the Malaysia Message and of the Annual Conference Minutes. These are almost complete and up to date except for a few exceptions. Since these files are being kept for the sake of the Mission and future generations we want to have them complete. If any one can supply these issues of the Malaysia Message I shall be very grateful and I will gladly pay for them as well as any postage that may be involved.—

1935

March Issue — No. 3
April Issue — No. 4
May Issue — No. 5

1936

August Issue — No. 8
September Issue — No. 9

Yours faithfully,

H. B. Amstutz,
48 Canning Rise, Singap

A YEAR WITH THE BIBLE

November—Part VII. Selections from the Prophets

1.	The Prophet's Call	Isaiah	6: 1
2.	The Highway of Life	Isaiah	ch.
3.	The Gospel Herald	Isaiah	40: 1
4.	The Suffering Saviour	Isaiah	ch.
5.	Seeking the Lord	Isaiah	ch.
6.	God Calls Jeremiah	Jer.	1: 4
7.	Parable of the Potter	Jer.	18: 1
8.	Courage of Faith	Jer.	26: 8
9.	The New Covenant	Jer.	31:29
10.	Individual Responsibility	Ezek.	17:22 to 1
11.	"Dry Bones"	Ezek.	37: 1
12.	The Healing Waters	Ezek.	47: 1
13.	Fiery Furnace	Dan.	3:16
14.	The Lions' Den	Dan.	6:16
15.	Return to the Lord	Hos.	6: 1
16.	The Love of God	Hos.	11: 1
17.	A Day of Darkness	Joel	2: 1
18.	A Day of Blessing	Joel	2:21
19.	The Trumpet of Doom	Amos.	ch
20.	"Prepare to meet.... God"	Amos.	ch
21.	Repossession	Obad.	15
22.	Fleeing from God	Jonah	1: 1
23.	God's Care	Jonah	ch
24.	Triumphant Thanksgiving	Hab.	3:10
25.	Thanksgiving Day	Zech.	4: 1
26.	A Warless World	Micah	4: 1
27.	The Summum Bonum	Micah	6: 1
28.	Victory over Evil	Nahum	ch
29.	God in Midst	Zeph.	3:14
30.	Building the Temple	Hag.	ch

December—Part VIII. Selections from the Nine Books in the New Testament

1.	The Forerunner	Mal.	3: 1
2.	Revelation	Heb.	ch
3.	Sacrifice	Heb.	10: 1
4.	"A New and Living Way"	Heb.	10:19
5.	Faith	Heb.	11: 1
6.	"The Same....for Ever"	Heb.	13: 1
7.	Temptation	James	1: 1
8.	Faith and Works	James	2:14
9.	The Tongue	James	3: 1
10.	The Unseen Christ	I Peter	1: 1

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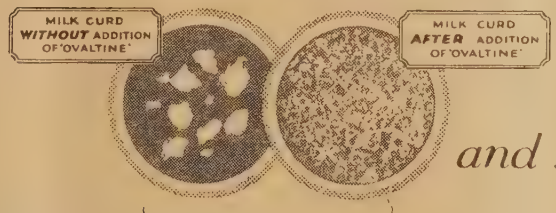

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WORLD HAPPENINGS

China's Heroic Stand

China has amazed the world by the success with which it has so far resisted Japanese aggression. The stand which the Chinese National forces have made at Shanghai, in the face of terrific land, air and sea bombardment and in the face of a vastly superior military machine which the modern Japanese army represents, may be known as one of the most heroic chapters of modern history. Because the Chinese know that they are fighting for their very existence and for the salvation of their motherland, they have amazed the Japanese as well as themselves in turning back the invading and brutal forces of aggression. Dr. H. H. Kung, China's Finance Minister, is quite right when he says that "China is vigorously resisting Japanese aggression, is fighting not only to defend her own territory and sovereignty, but also, in effect, the battle of other nations which cherish justice, humanity, international peace and order. The issues are clear. If Japan's lawlessness and greediness are allowed to extend unchallenged, where would be the security of the peoples of Asia, of the Pacific, of the world?" "The Chinese people are by nature peace-loving and have been extremely patient with Japan's militarists. But Japan's repeated acts of aggression, lawlessness and brutality have left them no alternative but to take up arms in self-defence.....Our essential rights of national existence and independence cannot be sacrificed. The supreme interests of world peace and security must be withheld. We must resist the aggressor to the bitter end."

The cost of the war to both sides in men and money has been terrific. Since hostilities started, over two months ago, over 100,000 have been killed and an equal number wounded on both sides. The Japanese casualities so far are estimated to amount to at least 40,000 killed, with an equal number wounded. It has been estimated that Japan's activities in China are costing her more than £1,000,000 a day. A leader in the Straits Times say "The struggle is now well into its third month.....and Japan has already spent about 700 millions of Straits dollars without making any appreciable progress toward achievement of her aims." One wonders how long the Japanese financial and social structure can stand the strain. Although we do not want to wish Japan any misfortune, we agree with Viscount Samuel when he says that if Japan loses the war, it will be the greatest benefit that can happen to her, because she may thereby win back her own soul.

Japan's record so far in China is one of which no civilized nation can be proud. The Nanking authorities have furnished concrete and documented proof, signed by one of the League of Nations doctors in China, that the Japanese are using poison gas on the Shanghai front. The London Times, commenting on the Report of the League Nations Committee on the Traffic in Narcotics, indicts the Japanese dr trade in China as "a new danger to the prestige Japan, which already had been gravely impaired the ruthless violence of the militarist.....At Harb and Fuchiatien (Manchukuo) there were lately mo than 100 licensed opium saloons and about 1,000 her in dens. In the Japanese Concession at Tientsin the were in a single street more than 50 hero shops, where unadulterated heroin could be purchas at one-tenth of the prices now being fetched in Egy It is calculated that 90 per cent of the World's illi white drugs come from Manchukuo and those provinc of North China which the Japanese are over-running

Boycott Japan

That China's appeal to the world has not be entirely in vain is evident from the growing moveme throughout the world to enforce an economic boyc against Japan. Although the British Cabinet ma tains that the proposed boycott would be impractic the labour movements throughout the world are una imous in insisting that the boycott be enforced. M Herbert Morrison led the movement in the House Commons by urging an economic boycott of Jap with concerted action on the part of England a America in refusing to supply Japan with arms, f material and oil. The American Federation of Labo and the Committee for Industrial Organisation, ha voted unanimously in favour of joining with the Brit Labour Party, the British Co-operative Moveme and the British Trade Unions in a boycott of Japan goods. Sir Arthur Salter, distinguished economist, also joined the movement and says that beca Japan is dependent to such an exceptional degree up supplies of essential raw materials from abroad, international boycott would paralyse Japan wit a very few months. Pandit Jawaharal Nehru a the Indian National Congress, together with the p Rabindranath Tagore have added India's voice support of the boycott movement, as a prot against "the pitiless massacres of Japan and her ashamed championship of inhumanity, which ha outraged the conscience of the world."

Senator Pittman, Chairman of the Foreign Re tions Committee of the American Senate, has b outspoken in demanding this policy. "Let the ci lised Governments, which are backed by ninety cent of the people, ostracise Japan; let them ref to have any dealings with Japan and there need be a single shot fired. It is up to Britain and ot signatories of the Nine-Power Treaty to respond equivocally to the challenge of President Rooseve

Other individuals and organisations which h joined the movement to boycott Japan are the foll ing: Mr. H. L. Stimson, former American Secret

of State, C. R. Attlee, leader of the British Labour Party, Dr. Nicholas Murray Butler, President of Columbia University, Sir Archibald Sinclair, formerly Secretary of State for Scotland, the Canadian League for Peace and Democracy, the Swedish Trades Union Congress, the Trades and Labour Congresses of Canada, the Scottish Transport and General Workers' Union, including the Glasgow dock workers, many Free Church ministers in London, including Dr. F. W. Norwood, of the City Temple, Mr. J. M. Keynes, the noted British economist, the British League of Nations Union, and the English Evangelical Free Church of Council.

It is true as Dr. Wang Chung-hui, Nanking Foreign Minister, reminds the world that "mere reiteration of pious hopes and resolutions will not affect the aggressive action of Japan. If peace is to be restored in Asia the nations of the world must take positive measures to defend the law of international morality and the principles forming the basis of civilised society."

Of all the world's statesmen, President Roosevelt has been the most outspoken in his denunciation of the aggressive action of Japan. The American State Department has declared that "Japan's action in China is contrary to the provisions of the Nine-power Treaty and the Kellogg Pact." The League of Nations sub-committee on the Sino-Japanese conflict has also issued the following statement: "The military operations of Japan against China on land, sea and air are out of all proportion to the incident which it is stated occasioned the conflict. The Committe considers the action is unjustifiable on the basis of existing legal instruments or the right of self-defence and that it contravenes the Japanese obligations under the Nine-Power Treaty and the Pact of Paris."

President Roosevelt, in his recent Chicago speech, declared that "the peace, freedom and security of 90 per cent of the world population is jeopardised by the remaining ten percent. The high aspirations of the Briand-Kellogg Pact have given way to a haunting fear of calamity. The reign of terror and lawlessness has reached a stage where the very foundations of civilisation are threatened. Without a declaration of war, without warning and justification, civilians, including women and children, have been ruthlessly murdered with bombs from the air. In times of so-called peace, ships have been attacked and sunk by submarines without cause or notice. Nations claiming peace for themselves deny it to others. Innocent peoples are cruelly sacrificed to the greed of power and supremacy, which is devoid of all sense of justice and humanity.....It is my determination to pursue peace and adopt every practicable measure to avoid involvement in war. If civilisation is to survive, the principles of the Prince of Peace must be restored."

It is to be hoped that in these words of President Roosevelt, America at last has found its voice. The Washington Post comments that "Roosevelt's speech ends for all time, it may be hoped, the flabby, vicious, humiliating doctrine that America can see no difference between a ruthless aggressor and the innocent victims of his aggression. To Tokio, Rome and Berlin, the President has served a notice that such aggression not merely passively resisted by the United States, but will be resisted by positive endeavour."

It is clearly evident that any meek and mild appeals to the Government and People of Japan to restrain the actions of their naval and military commanders in China are vain and wasted words. As Japan is determined to conduct a war of frightfulness and evidently regards all treaties dealing with China as scraps of paper, she will be restrained by only one action and that is by positive force. We have had too much of the "flabby, vicious, humiliating doctrine" tnat peace can be enforced by a harmless neutrality and the utterance of pious peace sentiments. Positive, not passive, action is demanded, and we congratulate the Labour movement throughout the world for taking the initiative in demanding that only positive action can stop Japanese aggression. Mr. Ben Tillett is characteristic of the Labour movement in urging the dock workers all over the world to stop the Japanese ships, "for the only alternative is that presently they may have to stop Japanese shells with their own bodies as the Chinese are doing now."

Why then can not immediate action be applied against Japan? The answer is: the financial interests which are providing Japan with her supplies. Is it likely the trusts which are supplying Japan with her oil, tin, rubber, iron, cotton and armaments, will join the boycott movement? Not as long as they can make any profit out of their trade with Japan. The present conflict shows how the profit motive in our capitalistic economy is the most powerful obstacle in the effort to restrain a militaristic nation which is bent upon aggression. The failure of the Sanctions movement against Italy in her Abyssinian adventure was the crowning instance of the difficulty of restraining private interests from supplying an aggressor nation with the necessary supplies. The American and British business interests which are now finding Japan a good customer will be the first to insist that the boycott movement against Japan is impracticable.

The cardinal question for the people of the world to answer is: Do they wish to rescue a troubled world and to restore a life of mutual understanding and co-operation for the common welfare of humanity and civilisation, or do they wish to plunge headlong into a period of chaos, anarchy, barbarism and another general world-war, which would probably mean the end of civilisation?

VACATION CHURCH SCHOOLS IN MALAYA

BY EVA I. NELSON.

Segamat Vacation School.

During the recent August holidays eight young women from Eveland Seminary had exceedingly worthwhile Daily Vacation Church School experiences in four centres organized as part of the Children's Work under the auspices of the Malaysia Commission on Religious Education. Prepared with stories, pictures, songs, handwork materials and lesson plans centering around the theme of God's love as shown in nature and the life of Jesus, they found local leaders and enthusiastic groups of children ready to greet them and respond to their guidance.

Miss Emma Olson writes as follows about the Cantonese school at Serdang, ten miles out from Kuala Lumpur: "I felt our Vacation Bible School was a great success. Lek Cheng did marvelously well and Tai Guan proved to be an excellent assistant. Yoke Thin came every day and assisted with music and various things. They measured up to the opportunity and never grumbled about any of the difficulties. We laid the foundation for a regular weekly school which we plan to continue throughout the year. It was the most satisfying holiday I have ever had. If I were to be here next August, I should definitely plan to have them come again".

Interest among the children spread rapidly and the little group of twelve children the first day, which really taxed the capacity of the small space available, grew to thirty the second day, and the teachers had to divide the group so that half of them were playing outside while the others were doing handwork. This was an entirely new experience for these children, most of whom had never heard of Jesus or had the privilege of attending a school of any kind. Group singing under the direction of Miss Olson was especially appreciated. Another outcome of this interesting venture was an invitation to Miss Olson and her assistants to come to another village every Saturday and teach religious education in a Chinese vernacular school.

At Jasin there were fifty-seven children in the Daily Bible School which was held in the Jasin Church and parsonage from 4.30 to 6 o'clock at the close of the Chinese School day. The instruction was in the Hokkien vernacular, and some of the children were so eager that they came right after school without first taking their meals.

Shih Hua Nan and Lee Sui Hoe, Eveland Seminary students from Sitiawan and Malacca, assisted by the Bible woman and the pastor's daughter, had charge of the work here. The children, organized into Kindergarten, Primary and Junior groups, were guided in a variety of interesting group activities centering mainly around first hand contacts with nature which helped them to love and appreciate God their Creator.

Discussion of simple problems in relationships in home, school and play led the children to something of an appreciation of the teachings of Jesus, the story of whose life interested them very much, following as it did, a short account of Hebrew history. Some children had asked whether Jesus really lived on this earth and others wanted to see God.

Something of the spread of Christianity, including the work of the Home Missionary Society among the underprivileged in Malaya, helped the children to feel that such fine fellowship, goodwill and cooperation showed the spirit and love of God as revealed through Jesus.

The games, paper construction, freehand drawing, colouring, clay modelling, picture studies, stories from the Bible and of living people, dramatization, songs

Vacation School, Jasin.

nd practical cooperation in group projects, all centered around the major themes of appreciation of God through nature and the Christian way of living.

On Friday evening a party was given to the hildren and on Saturday afternoon the school culminated in a closing programme, showing various imple activities of the regular sessions. On this losing day the children and their teachers were particularly happy to welcome visitors, including parents nd friends of the village, as well as the Misses Mary)lson and Ada Pugh of Malacca who brought along vith them Dr. and Mrs. Archer and the Rev. Paul H. Schmucher. This group too bade farewell to each ther with the hope that they might be together again n next year's Vacation School.

Miss Wong Tet Yin, and Miss Ooi Siok Hah, ssisted by the Bible woman from Malacca worked in he Tangkak school. The school building was used or various activities, the Church for worship, and the utdoors for games, discussion groups and thoughts n nature. The cooperation of the headmaster of the chool, Mr. David Ling, and his wife was very much ppreciated. The pupils, ranging in age from small rimary children to a large boy in his twenties, were ivided into Primary, Junior and Intermediate groups.

Vacation School, Tangkak.

Had it not been that most of the children knew ome English, the language problem would have been lmost insurmountable, for Hylams, Hokkiens, Hakkas nd Tamils comprised the group. A number of the hildren had very inadequate ideas about God, his ature and his gifts. One child on being asked where he water comes from said: "Government makes the vater!" One child said, "God is the thunder!." Another replied, "God is a big, big man in the sky." Thunder to some meant God was angry with somebody and wanted to strike him down.

Finally through a variety of interesting activities he children got the impression that God is love, that they, His children, could cooperate with Him by being unselfish and helpful to each other. This was brought out particularly in a house building project in the Junior group where they learned that more could be accomplished by friendly cooperation than by grabbing and quarrelling. Worship in the church provided an excellent opportunity for teaching the children what the church meant and how to show proper respect for it.

This group, too, had a farewell party and a carefully arranged exhibit for their parents and friends. When food was passed at the party one boy volunteered to give thanks to God in his own simple words. Miss Wong Tet Yin, in summarizing said: "The purpose which we worked towards was to awaken in the children a love of nature and an appreciation of beauty in the world, to lead them to know God the Maker and Father whose love is shown through the beauty of nature and through Jesus. We hope the children of Tangkak did not stop learning these things when the Vacation School stopped, but will continue to grow and to show others that 'God is Love' ".

The Segamat Vacation School was held for two weeks in the Methodist Church under the direction of the Misses Grace Lee and Yap Ai Chu. The sessions were scheduled for 8.30 to 11.30 a.m. but the children often came much earlier and remained until about 12 o'clock noon, continuing their handwork, games or singing. During the first week there was an increase in attendance which almost doubled the number of children. In the group were five Roman Catholics and ten non-Christians.

The Segamat children too were learning about God's love through nature. Grace Lee reports: "We took them out to the fields to show them the beautiful trees and flowers. They listened to the singing of the birds. When they returned to the class, we told them nature stories. One boy who was listening so intently to the stories of birds said that he had thought it great fun to knock down birds with a catapult, but now that he knew it was very cruel he would go home and break up his catapult." During the second week a number of street children who had been watching from a distance joined in the games, and gradually became a part of the group. During the last two days this school was also visited by the Kindergarten children. At the closing party one of the children suggested that they sing together, "Praise Him, Praise Him, All ye little Children". This they sang lustily as their expression of a very happy and meaningful series of guided experiences in their Vacation School.

THE CHALLENGE OF THE UNTOUCHABLES

BY H. C. SCHOLBERG, *Jubbulpore, India.*

The people of India might be divided on the basis of nationalities very much as the people of Europe are, for there are roughly as many different nations as there are in Europe. Certainly one might separate them into language groups. The strongest dividing factor, however, and certainly the most serious element that classifies the people of India is religion.

There are roughly 351 million people in the land. Of these about 240 million are Hindus, 70 million are Mohammedans, about 35 million Buddhists, Jains, Sikhs, Parsees, etc., and about six million Christians.

Caste is found among the Hindus. It has been found in the Hindu system through many centuries, indeed through several millenniums. It divides Hindu society on the vertical basis.

We have the high and the low. No one knows how many castes there are in the land. The late Bishop Warne estimated some years ago that there must be at least 24 hundred different castes. Be that as it may, we can even to this day trace the outlines of the four original castes.

First of all there are Brahmans. They are the intellectuals. For this reason they were looked upon as "head born." Next comes the Kshatriyas, the kings and warriors and said to be the "arm born,"—presumably because they had to use their arms. Next comes the business men's group called the "Vaishyas," said to be "hip born." (This is the group to which Mr. Gandhi belongs). Last of all comes the labouring class known by the general term "Shudras." They are said to have sprung from the feet of Brahm, the great creator,—hence the "heel born." These are people who have been under the heel of oppression since those early days.

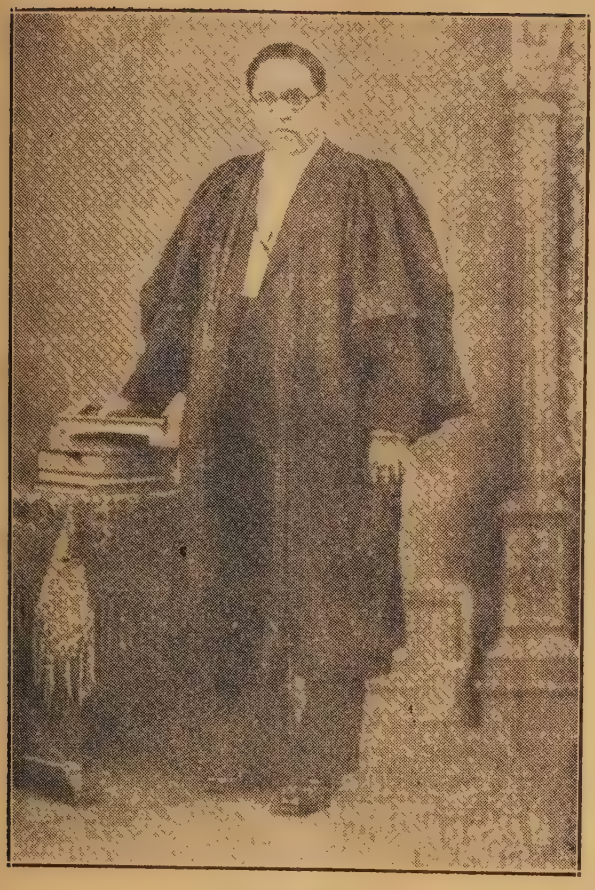
People recognize that there has been oppression in India for a long time, and some have tried to make us believe that the depression and exploitation and "slave mentality" that has become so evident has been caused by a foreign rule in the land. Most of us have now come to see that all such charges and insinuations constitute a very effective camouflage, a veritable smoke screen to hide the real situation and to fasten the blame for their own misdeeds on someone else. The exploitation and slavery in India is nothing more nor less than the tyranny of the high caste people over the low caste. They are made to believe that they are born to this life and there is nothing else for them. They are told that if they are born lowly, God intended that they should be lowly; if they are born poor, God intended that they should be poor; if they suffer, if they are blind, if they are leprous, if they are unfortunate in any way, God is punishing them for some misdeed in some previous birth. It is their fate. It is written on their foreheads,—not on the outside but on the very skull bone of their forehead. That is what they call "kismat." *Yeh Meri Kismat Hai,*—This is my fate. To interfere with one's fate would be to fight against God and any one who dares to set himself up against the decrees of God would be born into a worse condition in the next birth. In this way the low caste people have been held down and have not had the temerity to call their souls their own.

Things are changed, however. There have been up-risings from time to time and there have been definite movements of the low caste from their depressed condition. Of the 240 million Hindus more than half belong to the low caste. Then again about half the low caste are out-castes. There are three expressions used to designate these people. They are known as "out-castes." They are most commonly called untouchables,—*achhut.* This is the word used by most Hindus. They are also called the "depressed class." This is the official title by which they are designated.

The high caste dare not touch one of these lest he become defiled and will need to go through the purifying ceremony before he can enter the house where the rest of his family live, or before he can eat or drink.

The story of untouchables can best be illustrated by a brief outline of the life of Dr. Ambedkar. Dr. Ambedkar belongs to the depressed classes. As a boy he was intelligent and passed through high school and through college, and was the first young man from the depressed classes to obtain a college diploma from Bombay University. One of the ruling Princes of India became interested in him and offered to pay his expenses if he cared to study abroad. He went abroad and studied for ten years. During this time Edinburgh University in Scotland gave him an M.A. degree; the Law School in London gave him a Barrister's degree; London University gave him a Doctor of Science; Bonn University in Germany gave him a Doctor of Philosophy; then at Columbia University in New York City he received an M.A. degree and also a Doctor of Philosophy.

Thus well equipped, he returned to India and determined to establish law practice in his native city—the city of Nasik. He tried to rent a house in which he might live but no house owner in the city would rent him a house, because they said he is an untouchable. At that time he declared that if that were Hinduism he was through with it. He had doubtless been dreaming about the "beauties of Hinduism," but now he comes home and finds



Dr. Ambedkar.

Hinduism in operation and it is determined to put him in his place, and his place is down at the bottom, for there is where he was born and according to the caste system there is where he should stay. But he refused to accept this dictum. He declared that he had a soul and that he was a human being just as the rest of them were and he demanded the same privileges for himself that were accorded to other Hindus. He began the study of Hinduism as he had never studied it before, and he also began an investigation of his own people and the more he studied the more disgusted he became, for he found that Hinduism sanctioned oppression and destined nearly one-third of the community to be called untouchables.

Dr. Ambedkar, though he was rebuffed at the time, was not disturbed. He later went to Bombay and set up a law practice and has prospered. It was not long until Government recognized his abilities and now he is the principal of the Law College of Bombay University. They tell us that his private law library is the equal of any private law library anywhere in the world.

During all these years he has been urging his own people to demand their rights. Nearly two years ago, i.e. October 1935, he called together a conference of his own people and ten thousand representatives of the depressed classes met together under his leadership. At the close of one of his lectures they unanimously adopted a resolution in which they said they would leave Hinduism "en masse" and would seek another religion that would give them equality of status and equality of treatment. After that they gathered up as many of their sacred books as they could find and made a bonfire. The news of this conference spread like wild fire. Many of the Hindus were greatly enraged, they had been openly insulted. Not only had these people declared that they would leave Hinduism but they had burned their sacred books. The Mohammedans looked upon this as an opportunity. They sent telegrams to Dr. Ambedkar, suggesting that if the outcasts would all become Mohammedans they would have proper treatment. The Sikhs have also organized themselves very definitely to do propaganda work with the view of bringing the depressed classes in to Sikhism. The Arya Samaj, a reformed sect within Hinduism, is working very hard to hold these people within the Hindu fold. The Christian people are working, as they have worked for many decades, for we find according to the survey conducted by Bishop Picket that during the last ten years in the neighbourhood of 125 thousand of these people have been coming in to the Christian fold each year, so it is nothing new for Christian workers.

Doubtless many of the Hindus have forgotten or at least have passed over the insult that was given to them, but there is at least one Hindu with a number of helpers who is greatly concerned about this whole movement and that is Mr. Gandhi. Mr. Gandhi says "we must do something or these people will leave us." He has therefore organized village uplift work, rural reconstruction work, including sanitation, and a number of other important items. He has also organized co-operative credit societies very much on the lines that missionaries have been doing. He has encouraged cottage industries where people have learned to use the spinning wheel and the hand loom to make their own cloth. Besides these things there were two other suggestions that Mr. Gandhi made. One was that they should give the untouchables a different name for it is very unkind to call a person an outcast or an untouchable. So Mr. Gandhi coined the name "Harijan." Now what does this name mean? "Hari" is one of the names for God and "Jan" means a person,—so instead of being untouchables and outcasts they would be called God's people. The other suggestion was that they should give the people "temple entry." The reason for that is that Hindu temples had been made for high class people. No low caste person had any right to enter a Hindu temple. When Mr. Gandhi made this suggestion a few

people approved of the idea and in some places, as in the state of Travancore, the temples were opened to the untouchables. But there were many places, especially among the orthodox Hindus where the suggestion was not favourably received. In the city of Muttra the high caste orthodox Brahmans declared that if any low caste person dared to set foot inside one of their temples they would break his head. So it is safe to say that at least a very large number of Hindus have not received Mr. Gandhi's suggestion.

Another difficulty which Mr. Gandhi encountered was the objection that the depressed classes themselves raised to this suggestion. The leaders of the depressed had a conference in the city of Lucknow in May 1936 in which they resolved that mere temple entry would do them no good. With reference to the other suggestion they resolved that Mahatma Gandhi's new name "Harijan" was only deception. They had seen that there was something else at the back of this whole movement.

Now why is Mr. Gandhi so disturbed about this movement? Many of us have come to realise that the reasons for Mr. Gandhi's concern is not altogether benevolence. Mr. Gandhi is a politician and he is shrewd enough to see that it may make a great deal of difference politically.

Religion, as such, is represented in the Legislatures of India. Hindus are there representing Hinduism. Mohammedans are there representing Mohammedanism, and so all along the line. Now if these 70 million untouchables should leave Hinduism the Hindu community would be reduced, and, naturally, their representation in the Legislature would also be reduced. If these people should become Mohammedan the Mohammedan community would be increased and consequently their representation would also be increased. Now on the other hand, if these people should become Christians then the Christian community would be the second largest community in India and their representation would be increased in the Legislature. Now, even though they would still be a minority, nevertheless Mr. Gandhi fears that they might be powerful enough to legislate, and if so, they might legislate for their own advantage to the detriment of the Hindus.

Some years ago there was a great deal of talk about self-rule in India. It was called "Swaraj." Mr. Gandhi seemed to be favourable to this and wrote about it in his paper, but one day he came out with a new idea and he said "it is not Swaraj that we want; it is Ramraj." Now what is Ramraj? According to Hindu mythology "Ram" was one of the ancient kings of the Hindus. He dates back to the old days, the golden age of Hinduism. In other words he was an old orthodox Hindu, and the suggestion that they want Ramraj would mean nothing more or less than Hindu rule. If there were self-rule it would mean that all the people in the country, no matter what their religion, might share in the ruling. But Mr. Gandhi says that Hinduism is good enough for India. Hinduism is what India wants and Hinduism is what India shall have.

Now why should Christian missionaries and Christian people generally be interested in this movement? We believe that it makes a great deal of difference whether a low caste person remains a Hindu or becomes a Christian. We have seen in the case of Dr. Ambedkar that education was not enough. Though he was educated far above the ordinary individual, still as long as he remains a Hindu he is an Untouchable and the only hope for him to be anything else in the eyes of orthodox Hindus is for him to break with Hinduism absolutely and accept some other religion. And that seems to be what he has determined to do, for he said one time that he was born with the stigma of untouchable upon him, for that he was not responsible but he would not die a Hindu,—that was in his own hands.

The leaders of Christendom look upon this movement as the greatest challenge that has ever faced the Christian church. How are we meeting this challenge? As a Church we have met it with a retreat. We have less than half the missionaries now that we had ten years ago and we have less than half as many indigenous workers as we had ten years ago. Christ said "If I be lifted up from the earth I will draw all men unto myself" so it is our work to hold up Christ before these seeking, enquiring people.

It is not a question of competing with other religions in a race for numbers. We could fill the paper with illustrations showing what a tremendous difference it makes in the character of the people. That is why we are interested. "Pray ye, therefore, the Lord of the Harvest that He may send forth labourers into his harvest."

H. C. Sholberg.

A MEDITATION ON RELEASE AND POWER

H. B. A.

"We do not want the miracles saints have worked, but the miracle by which saints are made."

"Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; And ye shall know the truth, and the truth shall make you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily I say unto you, Every one that committeth sin is the bond-servant of sin. And the bondservant abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, shall be free indeed." John 8: 31-36.

"Since I became a Christian at fifteen years of age, until to-day, I have never been unsteady in my faith. This is not due to my holding on to God, but because God has possessed me. We must experience the 'abide-with-me' God, that is, the sphere where God and man melt together."—Kagawa.

"It takes a Soul
To move a body; it takes a high-souled man
To move the masses even to cleaner sty;
It takes the ideal to blow a hair's breadth off
The dust of the actual. Ah, your fouriers failed
Because not poets enough to understand
That life develops from within."

—Elizabeth Barrett Browning.

"The Christian revolution always and everywhere must begin with each of us personally, and be continuously renewed in and extended from our own inner life. Only as we find salvation by being released from our personal futility and receive power; being liberated from our shackles of evil motive and habit and receive freedom; and escaping from our inner loneliness into fellowship—a power, a freedom, and a fellowship that we find in Christ, shall we be ready for the demands that are bound to face all who look out across the chaos of our present turmoil, toward the hope of a new Christendom."—Basil Mathews.

"He is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3.20.

"Prayer and kindly intercourse with the poor are the two great safeguards of spiritual life."

—Thomas Arnold.

"In proportion as the new birth of humanity grows and thrives within us, we shall detect those dangerous and fertile roots of social evil which are within ourselves."

—Thomas Hancock.

"Commune silently with Him, rendering up mind and spirit, heart and conscience, desire and will, to His possession and control."

"Athenians, I hold you in the highest regard and love,
But I will obey God rather than you;
And as long as I have breath and strength
I will not cease from philosophy, and from exhorting you,
And declaring the truth to every one of you whom I meet,
Saying, as I am wont, You are a citizen of Athens,
A city, which is very great and famous for wisdom and power of mind.
Are you not ashamed of caring so much for the making of money,
And for reputation?
Will you not think or care about wisdom,
And truth, and the perfection of your soul?"

—Socrates.

Prayer: "O God, who fulfillest thy purpose in unexpected and unimagined ways, speak to us in our hearts when we are baffled, wearied, and discouraged, when our minds are darkened by clouds of human misery and crime, and our eyes dimmed by straining for the dawn. Grant unto us that inner release that will enable us to overcome the oppression of outer circumstance. Remind us that thou hast summed up all things in Christ in whom we triumph over the world; that in him there lie fresh springs of wisdom and understanding; that in him nothing is lost, nothing is ineffective, nothing dies but that it may rise to a more fertile life; that in him our least labour becomes a part of a divine ministry. Keep us steadfast, unmovable, always abounding in thy work, knowing that in thee no labour can be in vain, and looking beyond the wild confusion of this hour to thy will of peace and righteousness which cannot at last want accomplishment. Amen."—B. Foss Westcott.

(Taken in part from "Challenge and Power" by Wade Crawford Banlay.)

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the October issue*)

The Christians made good use of the period of rest and quiet following the Governor's visit to press their new faith on the attention of the pagans. In Hoeta Dami they began the erection of a larger church which was constructed of clay walls and thatch roof, but before the work was completed their available funds were exhausted. However, Nommensen soon found a way. Although it was almost indispensible in his work, he decided to sell his horse, to secure sufficient funds to complete the church building.

Other phases of the work moved along equally well. Johannsen was quite well again and had returned to his house in Pansoer Napitoe where he expected soon to be joined by his bride. The number of Christians had increased to more than seventy, all of whom lived in or near Hoeta Dami. These continued to witness to the value of their new faith with unusual boldness.

It is also true to say that the non-Christians were not idle during this period. While Mr. Johannsen was absent in Sibolga they did all they could to disturb the Christian community by trying to win over several of the new followers. Scarcely had the missionary gone before the priests began to suggest to the people that all sorts of misfortunes would overtake them if they failed to make the customary offerings to the spirits. The pagan folks were as anxious as the priests to win over the Christians and so they suggested that a certain Christian, Noah by name, should be urged to play the part of the Medium. However, he definitely refused to do this, whereupon his family urged him to give one hundred measures of rice and a karabau as a forfeit for refusing to take part in the spirit worship. Then the man began to waver, not knowing what to do, in spite of warnings from his fellow Christians. Of course such a gift seemed to make possible the pagan feast and of course a Christian should not contribute to such an affair. While he realized all of this, he did not like to be at odds with the other members of his family, so he finally agreed to contribute the rice and the karabau.

When the Christians warned him that he had given a finger to the devil he replied, "This Christianity is very difficult for me and takes away all our freedom, what harm is it if I give something in order to get free from this offering ceremony?"

The pagans rejoiced at their success and tried to go a step further and hold their feast in one of the Christian villages, but the chief refused to permit this. On the day when the gong was sounded to call the people to the celebration the Christians saw to their great surprise that Noah was taking part in the ceremoney. In the midst of the feast the sky above the place became suddenly black in a manner such as the people had never seen before and a terrible cloud burst followed. The brook that ran by the village swelled into a mighty stream so that the rice fields and the village plain was flooded. A little girl with a baby tied on her back was washed away and both were drowned. A panic ensued among those attending the feast and soon all had quickly returned to their own villages. On the following day the victory of the Christian's God was clearly evident. The sky turned black again and a heavy storm broke loose. Suddenly there was a clap of thunder and the holy tree which stood on the offering place, i.e. the dwelling place of the spirits, and on which the pagans had set their faith, was struck by lightning and destroyed.

In such a manner God proclaimed that heathenism must disappear and make way for Christianity. But even so at various times the pagans evidenced strong desires to resist the Christian movement. Only the fear of the strong arm of the Government held them back. One could liken the situation to a smoldering fire which at any moment might break forth into flames.

Inasmuch as the missionaries had been very definitely planning on the return of the Governor after six months, it was for them a great disappointment when they learned that he had had to leave Sumatra on account of ill health and that he had died on board the ship before it reached Europe.

After more than six months had gone by and the mighty *Tuan* had not come back, strife broke out among the Bataks again with the result that many lost their lives. Hostilities were caused by the people of a certain district who captured three of their former enemies; one of them they killed, while they punched a hole through the upper lips of the other two, fastened a piece of rotan through the hole and thus led the poor wretches about the country.

In another place an attack was made on a village in which one man was killed while the remainder of the villagers sought safety in flight. Among those who were fleeing from the village was a mother who carried her baby on her back tied in a cloth. When they had found a place of safety she sat down to feed her child. Her horror can better be imagined than described when she discovered that the child's head had been cut off during their attempt to escape.

Nommensen did what he could to pacify these wild folks but his plans were delayed by a serious illness which befell him. His wife had him carried to the home of Mr. Johannsen and from there to an European hospital at Sidempoean. But after remaining there some time the doctor said he could not help

im and finally he was dismissed as incurable. Weak nd discouraged he was brought back to Sipirok to wait the end. As he could not be idle even on his ck bed, he employed his time and what strength e could master in translating a portion of the Bible nto the Batak language and at the same time com- osing a number of Christian hymns. When his trength was so reduced that he could not do even his work he prayed that the Lord might shorten is suffering and take him to Himself. However, God ad other plans, and heard the prayer of his wife nd their fellow workers. After reaching this valley f despondency he began to regain his strength. inally after eight months sickness he returned to loeta Dami. Yet he was not to remain long in this illage as the members of his Mission Conference ecided that it was not a suitable place for him.

Their church and house were located so near the ver that every time the river was in flood it over- owed its banks and caused the walls of the buildings sink until they could no longer be occupied with afety. It frequently happened that when the dykes f the river would break the house would be flooded nd they would have to put their household goods pon tables to save them from the water, while Nom- ensen would have to be carried through the water the church to conduct the services.

About this time a Christian by the name of Obadja ffered him a splendid piece of ground overlooking ne villages and rice fields located about fifty metres bove the Silindoeng valley. Of course Nommensen ccepted this timely offer with great joy. He was rther heartened by the receipt of news from the armen Mission saying that the Committee would ortly send out another missionary, Mr. Mohri by ame, to strengthen their staff in Sumatra.

Shortly before his departure from Hoeta Dami lommensen received a visit from the Singamangaraja ho came, as he said, to make a peace covenant with im. While we may have been led to think of this riest-king as lacking in princely qualities, yet he was ldom disagreeable or inquisitive, insistant or beggar- . His final wish was that the missionary would rovide him with an European wife.

In the meantime the erection of the new church t Pearadja moved forward with unusual swiftness ecause everyone, men, women, and children, including any of the pagans, helped to carry the boards and mbers from the old mission station to the new site.

In those days Nommensen truly realized what od had brought to pass in the lives of these people. he same people who in the year 1864 did all they ossibly could to oppose the work of the missionary, ow, six years later, were putting themselves out to elp supply the necessary material in order to erect ne church building.

In September 1873 Nommensen had another difficult situation develop which reminded him that although the gates in the Jericho wall had received very severe blows they had not fallen to the ground. He had just recently held the special exercise in connection with the opening of the new church at Pearadja, which proved to be a day of rejoicing for many in the neighbourhood, when Mr. Nommensen received word that the chief of Banuarea had declared war on him, because, he said, a portion of the ground on which the new church was erected belonged to him. The chief demanded a rental of 50 guilders per month as satisfaction for the loss of the ground, or failing that, he would be satisfied with one third of all that Nommensen received from Europe. Of course Nommensen could not comply with either of these demands, and therefore as a final solution they turned to the Resident of Sibolga for judgment. The chief agreed to this and so the matter was settled.

From this time on Nommensen was able to give full time to the work, more especially when a few years later the Netherlands Indies Government annexed the territory about Silindoeng, thus bringing the country completely under its control. Nommensen continued his plan of appointing in every village two elders whose duty it was to look after the spiritual and social welfare of the people. Every Wednesday he held a Bible study class for these elders in the church. After the close of the class period the men were called upon to give a report of their work. The devotion manifested by these early Christians was highly praiseworthy. Everyone was happy to bring some offering by which they denied themselves to such an extent as one seldom finds to-day. A number of the Christians willingly took it upon themselves to visit once a week the non-Christian villages in order to preach the word of God to the people.

All persons who wished to partake of the Holy Communion had to appear personally before the missionary and then they were permitted to participate in this service in case it was evident that they had tried earnestly to live a blameless life.

In five different centres small buildings were erected which served as chapels. In each of these places a suitable person was appointed to serve as leader for the Christian services held there. By this manner the work was spread successfully in the surrounding villages. Every baptized person was under obligation to attend the morning service of worship, and in the homes the Christians took turns at saying grace before meals. The Christians made a practice of greeting each other with the musical word "dami" (peace), but unfortunately in later years many have resorted to the use of the familiar Malay word "tabik" (greetings).

(To be continued)

TALKS TO BOYS

SIGNALS

One of the first things that visitors to Singapore see when they approach the shore is the hill of Mount Faber, rising behind a line of godowns, and, crowning that hill, the signal mast. That signal mast, like the masts in all the large ports, always has a lot of small flags fluttering on it. Do you know what those flags are? They are the flags of shipping companies, and whenever a ship comes into the harbour, the flag of its owners is hoisted on to the mast. So anyone wanting to know whether a P & O liner, or a Dollar liner, or a North German Lloyd liner is in port can, if he knows the right flag, go and look at the signal mast. If the flag is there, he can be sure that there is a ship of that company in the harbour.

A long time ago, shops in England used to advertise their trade by signals. They would put some object outside the shop and then say that their address was "at the sign of the red pole" or "at the sign of the bunch of grapes". Names like those are still used for country inns in England. Anyone looking for a certain worker, perhaps a printer, would walk along the street until he saw the sign over the door, and then he would know that his man was inside.

In Helsingfors, the capital of Finland, we are told that flags of many countries may sometimes be seen flying from the roofs of the hotels. Out of politeness to their foreign guests, the hotels put up the flags of their countries. So if a Frenchman, going to Helsingfors, was lonely and wanted to stay in a hotel with some of his countrymen, he would go around and look for a hotel with the French flag flying over it, for the message of the flag would be, "Your countryman is here", and he would be sure of finding at least one Frenchman in that hotel.

When people are looking for anything, they always look first for the signals. And did you know that we all go around flying signals showing the kind of people we are? It would be very funny if each of us had to wear a big notice on his back, saying, "I am a grumbler", "I am rude", "I am boastful" or "I am well-behaved", according to which fitted us, wouldn't it? Yet by our words and our actions we show very clearly what we are like, and those are the signals people look for when they want to know. What kind of signals are we flying?

The way we act and talk and play and work shows what sort of person we are inside, just as the flags on the hotel show what people are inside it. If people know that we are Sunday School scholars or Epworth Leaguers or Scouts or members of the Boys' Brigade, and they want to know what kind of a person a Sunday School scholar, or a member the other organisations is, they take a look at o signals. Our signals are saying "Your countrym is here" to some kind of people—is it to the fine, no people or to the others?

Jesus said that a city set on a hill cannot be hi and we can't hide our signals from other people. is just as though they were flying from a hill li Mount Faber! If we are careful that our ways a always the best ones, we shall be like John the Bapti who "prepared the way of the Lord", and point others to Jesus. Is there a finer task for boys th to be the Signallers of Jesus Christ?

HAROLD ROBBINS.

The Builder

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
'It shall never know decay,
Great is thy skill, O Builder!
Thy fame shall endure for aye!

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

—*Selecte*

BROTHER FRANCIS

3. The Pigeons.

One day, as Brother Francis was going along the road, he met a boy with a cage in his hand. Inside were some beautiful pigeons. They were frightened and sad because they could not fly about.

Brother Francis was so sorry for them. He said to the boy, "Will you give the pigeons to me? They are too gentle and beautiful to be shut up in a cage."

The boy looked at the birds and they were so frightened and he looked at Brother Francis, whose face was so kind. "Yes," he said, "I will give them all to you."

Brother Francis put his hand inside the cage and took out the frightened birds. He stroked their feathers and spoke softly to them.

"My little sisters, do not be frightened," he said. "I will take care of you, and let you fly away."

He carried them to his house in the wood, and let them fly away to the roof and the trees. Up and up flew the pigeons, cooing gladly because they were free. But every day they came fluttering down to Brother Francis's door to be fed. They perched on his shoulders and pecked food from his hands.

By and by springtime came, with soft warm winds, and green opening buds. Brother Francis put hay and twigs, and little bits of wool and feathers, near the trees. Then the pigeons began to build their nests. Soon strong, cosy, nests were ready for the white eggs that the mother birds laid in them.

Brother Francis went on tip-toe when he came near the nests, lest he should frighten the little mother birds.

One day he crept softly and looked in the nests, and instead of the white eggs, there were little baby birds peeping out from under the mother's wings. When they grew bigger and learnt to use their wings, they flew and perched on his shoulders to peck the corn from his hands. They loved him so much that they never flew away.

Whenever Brother Francis came out of the door, there would be a flutter of silver wings, and the sound of gentle voices murmuring "Coo, coo, coo, we love you."

4—The Robins

It was spring-time in Brother Francis' garden; the flowers were nodding in the sunshine, and the birds were busy building their nests.

In a very safe corner of the garden hedge, two little robins made their nest of hay and hair and wool and feathers. Within the cosy nest were five wee, speckled eggs, and Mother Robin spread her soft wings over them to keep them safe from harm.

Then one morning Father Robin sang his merriest song, for in the nest were five baby birds. Father and Mother Robin were busy all day long flying to and fro looking for food. The little robins' beaks were always open wide, "Peep, peep!" they said. "We are hungry."

One day Father Robin saw a bench under the trees and a man sitting at breakfast there. "Cheep! Cheep! Good-morning," said the robin. "Have you any crumbs to spare?"

Brother Francis smiled and threw some crumbs on the ground. To and fro flew Father Robin, carrying them to his babies in the nest. Next morning Father Robin took Mother Robin with him to the bench.

"Cheep! Cheep! Good-morning," they said. "Have you any crumbs to spare?"

Brother Francis smiled and spread more crumbs on the bench. The robins picked them up and flew away to their baby birds in the nest.

Next day they went again.

This time Brother Francis held out the crumbs in his hand. Father and Mother Robin hopped closed up to him and pecked the food from his hand, and Brother Francis gently stroked their feathers.

By and by the little baby robins grew bigger. They fluttered out of the nest, and when their wings were stronger they flew up on a tree. Brother Francis watched them from the garden. He fetched some grain from the house and scattered it under the tree. Down fluttered all the little robins, and Father and Mother perched on his shoulder.

"My little brothers and sisters, the robins," said Brother Francis, "stay in my garden and make your home near my house, for I will never hurt you. Here you can praise God with your songs, for He has given you feathers for clothing, wings for flight, and all that you need."

The little robins fluttered happily away, singing as they went, as if they understood what Brother Francis said. They stayed always in his garden, and when he walked among the flowers they sang him their sweetest songs.

By Winifred E. Barnard

and

Elsie Helena Spriggs

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

KINDNESS TO ANIMALS.

God creates both man and beast. It is His wish that animals should be kindly treated. Therefore we should be kind to them and treat them with all consideration.

We human beings, like to be shown kindness. What about the dumb creatures? They, too, have the same feeling. It is really pitiful and heart-rending to see an animal suffer. Animals feel pain as much as we do, but they will show their gratitude if we treat them kindly.

Animals are very useful to man. Some give us food and a few of the necessities of life. Others are used for agricultural purposes. Animals are also used as means of transport, and in some countries the people cannot do without certain beasts of burden. For instance, the camel is of no small value to the dwellers in the desert. Reindeer and dogs are used in the tundra by the Eskimos.

There are also animals which are very faithful and helpful to man. The dog is a very faithful friend to man. Don't we sometimes hear of dogs saving human lives? The cat is another example, and it also rids the house of vermin—rats and mice.

Don't you think all these animals deserve to be treated with human sympathy? They supply us with some of the necessities of life, and serve man faithfully and devotedly. Therefore we should be kind to all animals, not necessarily pets. If we are kind to animals we shall be repaid by the useful and faithful service they render. When children are taught to treat animals with kindness, they will grow up with kindly feelings towards both man and beast, thus making the world a happier place to live in. I hope we shall learn to sympathize with all animals, for kindness and justice to animals is a part of human virtue.

Tan Swee Neo.

Junior A.

Methodist Girls' School.

GALILEO.

Galileo was born in the Italian city of Pisa, in 1564. He was born in the same year as William Shakespeare. He was the man who gave the world the telescope, the microscope and the pendulum of the clock. He got the pendulum idea in this way. While he was sitting one day in the Cathedral at Pisa, his attention was held by one of the large hanging lamps which had been lighted and was swinging to and fro.

He saw that though the distance it travelled got shorter and shorter till it came to rest, the time taken to make one of the shorter swings was the same as that taken to make a longer swing. From this he got the idea that a pendulum would be a good means of measuring time and so he suggested that the idea might be used in the making of clocks. Galileo was a clever student and soon worked his way up till he became Professor of Mathematics at the University at Pisa. In those days the scholars and masters in the Universities never thought out things for themselves. They learned what the great Greek teacher, Aristotle, had thought some centuries before and would not believe that anything he had said could possibly be wrong. He was the one who introduced to the world many interesting things.

About this time Galileo heard of a curious toy which the Dutch spectacle-maker had made. This was an arrangement of two spectacle lenses placed together in such a way that things far away appeared nearer than they were. Galileo at once saw how splendidly this would help him to study the stars. He began by placing a lens at either end of a piece of organ-pipe and so made the first real telescope. By means of this telescope he was able to discover the truth that the earth revolved around the sun.

Against this was the teaching of Aristotle, and he was severely persecuted by his enemies. They were ready to burn him at the stake, if he did not stop his teaching. He was kept for twelve years a prisoner and was forbidden to teach or to write. In 1642, he died, a blind old man.

Eric Moi, A.C.S.

Standard Seven, Singapore

Tamil Epworth League

At the annual general meeting of the Singapore Tamil Epworth League, the following were elected Office Bearers for the ensuing year:—

President:

Mr. S. J. Alfred

1st Vice-Presidents:

Miss G. A. Lee
Mr. R. R. Supramaniam
Mr. George Rajasingham

2nd Vice-Presidents:

Mr. M. Thangamuthu
Mr. P. V. Thomas

3rd Vice-Presidents:

Mrs. S. K. Ramalingam (re-elected)
Mr. W. S. Pakianathan
Mr. K. C. Cherian

4th Vice-Presidents:

Mr. W. A. Dana (convenor)
Mr. P. Balasingam
Miss S. Pakianathan
Miss Mary Thomas

Hon. Secretary:

Mr. V. J. Joseph (re-elected)

Hon. Treasurers:

Mr. G. J. Supramaniam
Miss Hilda Ayadurai

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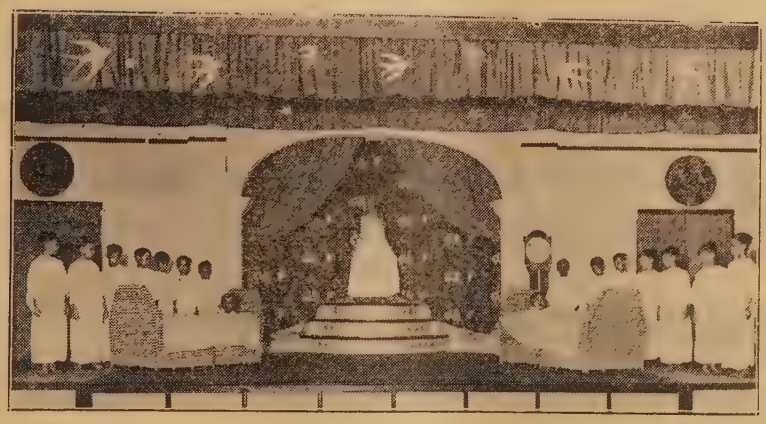

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GRIN & BEAREM

A distinguished doctor at a lunatic um went to the telephone and found culty in getting his connection, sperated, he shouted to the operator. ok here, girl. Do you know who I " "No," came back the calm reply, : I know where you are!"

—Canadian Doctor.

Tom: "Aren't people funny?"
Jim: "Yes. If you tell a man that e are 270,678,934,341 stars in the erse, he'll believe you. But if a says 'Wet Paint' that same man has nake a personal investigation."

—Christian Science Monitor.

The policeman was standing in one hose pulpit-like stands directing the fic when an Irishman drove past the held stiffly against him.
Brought back to explain, Pat said a grin: "Arrah, sure an' I thought wor a memorial."

—Montreal Star.

Ernie: "My uncle can play the io by ear." Gurney: "That's noth- My uncle fiddles with his whiskers."

—Columbia Jester.

A man in an insane asylum sat ng over a flower-bed. A visitor iing to be friendly walked up and . "How many have you caught ay?" "You're the ninth," replied nut.

—The Bee-Hive.

"It's so good of you, doctor, to have ie this far to see my husband." "Not all, madam, not at all. I have a ent next door, and I thought I'd kill birds with one stone."

—Leader.

"Michael," said one Irishman to ther, "what is an anthem?" "Well, tell ye, Barney. If I said to you, ney, please get me the vinegar,' that ldn't be an anthem. But if I said, rney, Bar, Barney, please get me, se get me the vin, the vin, the vin, vinegar-' that would be an anthem."

Mistaken Identity

"Ah," said the guest as they ap- ach the house, "I see your dear son daughter awaiting us on the porch." "No," said the host. "The girl in short frock is my mother, and the ng fellow in riding breeches is my ."

Right

Political Speaker: "What we need working majority, and then—"
A Voice: "Better revise it, mister. at we really need is a majority king."

Correspondence

Editor,

Malaysia Message,

Dear Sir,

I would like to express through your columns my pleasure and congratulations upon reading the news in your columns of the recognition of the merits of my old friend and pastor, Rev. Goh Hood Keng, as recorded in your issue of August, just received. That he should be the first in Malaysia among all Asiatic ministers to be created a Justice of the Peace by His Excellency, the Governor, is probably due to the fact, as intimated on your article, that he preaches an "old-fashioned gospel," which is the power of God unto salvation.

I knew the Rev. Goh Hood Keng over a long period of years and found him to be a true believer in God and His Holy Word, and a faithful preacher of that word, bringing many by the power of his utterances, the simplicity of his faith and the courage of his convictions to a belief in the Christ of the New Testament. Such men are a tower of strength to any community which has them as citizens and that fact is certain to reveal itself, as in this case, with the passage of the years, so that even officialdom cannot help but see that they are entitled to all they honours which can be bestowed upon them.

JOHN H. WHITAKER.

Care Goodwill Industries,

San Diego, California,

September 25, 1937.

MALAYSIA CHINESE MISSION CONFERENCE.

The Malaysia Chinese Mission Conference will hold its third Annual Session, December 16 to 20th at the Chinese Methodist Church, 18 Madras Lane, Penang, S.S. with Bishop Edwin F. Lee, D.D. presiding. The full programme will be published in the December issue of the Malaysia Message.

MALAYA ANNUAL CONFERENCE.

The Malaya Annual Conference, 1938, will be held at Wesley Church, Singapore, from Thursday, January 6th to Tuesday, January 11th, with Bishop Edwin F. Lee, D.D. presiding. The All-Methodist Service of Worship will be held at the Victoria Memorial Hall, Sunday evening, January 9th.

Protestantism in Austria

Since February more than 15,000 people in Austria have entered the Protestant Church. In Vienna alone about 10,000 have taken this step. A great many of these were formerly Roman Catholic, but the majority were without religious denomination. Many of them are very poor and out of work, yet such is their desire for spiritual teaching that they visit regularly divine services and Bible classes which the Protestant Church has organized for them. Protestant churches are filled to overflowing, and the few pastors have so much to do that it will be necessary to employ new assistants to impart religious instruction. The State authorities are very unfriendly towards this movement, and put every obstacle in the way of preventing persons from leaving the Roman Catholic Church.

From all parts of Austria urgent requests are pouring in for Bibles and New Testaments. A pastor in Syria writes: "I come from a little village in which twenty have entered the Protestant Church, and they all request me to send them Bibles and Catechisms. This was not a political movement, because they wanted nothing other than God's Word."

—Bible Society Record.

German Churches Firm

The Nazi's are not making much headway against the Christian Church. Roman Catholics have no intention of retreating or compromise; confessional Protestants have set up a secret council, to which pastors pledge obedience, in defiance of the Reich.

So far as known, there is nothing resembling a united front of Catholics and Protestants, yet each is profiting by the struggle of the other.

Dr. Charles S. Macfarland, secretary emeritus of the Federal Council of Churches, has issued an open letter to Hitler, in which he condemns the official German attitude toward religion on four counts:

(1) Hitler has "seized control over the Church, arrested multitudes of its pastors, confined many of them, and permitted not a few to be assaulted without open rebuke of their attackers."

(2) Despite his promise to unite the Church he has "divided it between those who comply, those who are neutral, and those who courageously oppose [his] domination."

(3) Despite his promise to regard the "confession" of the Church as sacred, Hitler has "endeavoured to crush out its basic doctrines of the Fatherhood of God and the brotherhood of mankind."

(4) "Instead of doing justice to the Jews you have permitted them to be harrassed and despoiled, without the slightest appearance of mercy."

When Hitler came into power he asked that he be given four years before people should judge his policy. The four years have elapsed and the judgment must be one of condemnation.

—The Living Church.

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